

The

# THOREAU SOCIETY

## BULLETIN

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SUMMER 1980

"Thoreau and His World-wide Influence" by Dana McLean Greeley (1980 Thoreau Society Presidential address).

Last year at our panel in the afternoon we discussed Thoreau's heritage, his ancestors and immediate family; and it was my task to describe his four grandparents, and I thought that I could account for some of his qualities through a knowledge of those grandparents, especially through a knowledge of his mother's mother and father, Mary Jones and Asa Dunbar. And yet over against our viewing him in the context of his family, Elbert Hubbard, for example, said that his inheritance could not explain him. Not his forebears, but "Ralph Waldo Emerson and Ellery Channing and Harvard College really launched him on his voyage of discovery." Robert Collyer, who spent a few precious hours with him, as we heard last evening, similarly lifted him out of his family and his society. Collyer referred to him as the Diogenes of this new world, the hermit of Walden Woods, "the gentle and loving misanthropist and apostle of individualism so singular and separate that I do not know where to look for his father or his son - the most perfect instance to be found, I think, of American independence run to seed, or shall we say to a wild variety which is very fair to look on, but can never sow itself for another harvest." It is important to add that there are plenty of scholars who would say that if he didn't have any ancestors of his own, neither was he the brainchild of Emerson or Harvard College. Listen to Henry S. Salt, Eton professor, 1896, an English testimonial: "Of all the Concord group, by far the most inspired, stimulating and vital personality is Thoreau's, and when time has softened down the friction caused by superficial blemishes and misunderstandings, the world will realize that it was no mere Emersonian disciple, but a master-mind and heart of hearts who left that burning message to his fellow men." He had no father and no son, they are suggesting; there were no ancestors and no descendants. He is "more alive today," however, Paul Hunt observed, "than when he actually walked the woods around Walden." His political-economic philosophy has spread across the world. But that means that he does have spiritual descendants. I will come back to that.

It is amazing that his star has risen so high in the heavens. He did not seem that great among Concordians. The Reverend Ezra Ripley until he died in 1841 was considered by many to be the leading citizen of the town. Of course in '41 Thoreau was only 24 years of age, and just four years out of college.

The Thoreau Society, Inc. is an informal gathering of students and followers of Henry David Thoreau. Mrs. Anne McGrath, Concord, Mass., president; Mrs. Charles MacPherson, Acton, Mass., vice-president; and Walter Harding, State University, Geneseo, N.Y. 14454, secretary-treasurer. Annual membership \$3.00; life membership, \$100.00. Address communications to the secretary.

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from AMERICAN AUTOBIOGRAPHY  
by G. Thomas Couser, courtesy  
Univ. of Mass. Press

Emerson called Dr. Ripley "the most public-spirited man in town." Senator Hoar observed that "there never was priestly authority more despotic, or more gentle, than that with which Dr. Ripley ruled this town for the 63 years of his ministry." Dr. Sprague of Albany, New York, noted that Ezra Ripley "was born to govern, and was not a little arbitrary in the exercise of his sole authority as bishop of the place." I know of Ezra Ripley today, and so do some of my parishioners; but the world does not know of him. Emerson called Bronson Alcott "the most extraordinary man and the highest genius of his time;" and if that meant anywhere in America, or in the world, it must have meant also even in Concord. The town rejected him as a school teacher, although he later became superintendent of schools. He is still known for many things, but primarily as the father of Louisa May. So, was Squire Hoar then the leading citizen of the town until he died in 1856, only six years before Thoreau. He was respected equally for his integrity and for his courage; and there was no question about his competence as a lawyer or as a congressman. It may have been Squire Hoar who paid Thoreau's poll tax, if it was not one of the Thoreau aunts. Perhaps it was Squire Hoar's first son, Ebenezer Rockwood Hoar, Massachusetts supreme court justice and U.S. attorney general, if not his younger brother, the Senator, who was Concord's greatest son or citizen. Judge Hoar was born in Concord a year and a half before Thoreau, and lived 33 years beyond him; but his fame never went fur-

ther than his own country. And today most of the lawyers and politicians of his own commonwealth would be unable to identify him. We could nominate the judge's sister, Elizabeth, or Mary Moody Emerson, or Sarah Alden Bradford Ripley, who could occupy any chair at Harvard, according to the president, or Margaret Fuller, who spent some time here, for top honors; but we shall not.

Dr. Ripley would undoubtedly give those honors - the number one position - to his step-grandson, Ralph Waldo Emerson. And Ebenezer Rockwood Hoar would give it to Mr. Emerson. He wrote, "Wherever the English language is spoken, throughout the world, (Emerson's) fame is established and secure . . . But we, his neighbors and townsmen, feel that he was ours . . . it was our streets in which the children looked up to him with love, and the elders with reverence. He was our ornament and pride." What was the trouble with Henry Thoreau, or the townspeople, that the children did not look up to him with comparable love, and the elders with comparable reverence? And why was not he Concord's ornament and pride?

In the great foyer of Rockefeller Center, off 5th Avenue in New York City, there is a mural covering three walls, and depicting the history of the United States; and in that mural there are just two recognizable figures, one of Abraham Lincoln as the greatest man of action in the annals of our nation, and the other of Ralph Waldo Emerson as the greatest man of thought. When the National Hall of Fame was established at New York University in 1900, there were 29 persons voted into its membership, supposedly the most distinguished and useful citizens in our history. The first seven of those were politicians or public servants: Washington, Lincoln, Webster, Franklin, Grant, John Marshall, and Jefferson, in that order. The eighth was Ralph Waldo Emerson. George Washington received 97 votes out of 98 cast, Abraham Lincoln 96, Emerson 87. The last four of those 29 were: John Adams, William Ellery Channing, Gilbert Stuart, and Asa Gray. Hawthorne was number 17. In spite of continuous voting and further admissions, by the electors, it took Henry David Thoreau another 62 years to make it.

As many of you remember, Emerson concluded his eulogy of Thoreau by saying, "And when we now look back at the solitude of this erect and spotless person, we lament that he did not live long enough for all men to know him." I think Emerson would be surprised today to realize how many men know him, how many young men and young women know him, and how significantly he has shaken the world.

For twenty years after his death, they deprecated the man and his message. Oliver Wendell Holmes in America and Robert Louis Stevenson abroad were representative critics. An editorial writer for the New York Commercial Advertiser said, "His thoughts are of no use to anybody nowadays, but his pictures of hill and valley, forest and field and stream, have an enduring and great value." In the 80's and 90's and 1900's they did celebrate his nature writings. He has an assured place in history as a naturalist. But in the 10's and 20's and the 30's they began to recognize his prophetic insights. I have had to wonder at times whether we, who presume to know him and love him most intimately, have caught up with that recognition of the 10's and 20's and the 30's. We have talked about his instinct for nature, as Walden has been printed and reprinted, and translated into how many tongues? Walter Harding or Anne McGrath could tell us. But perhaps the few pages in the essay on Civil Disobedience, as revealing a new level in human nature, have had even more far-reaching effects. After much reflection on his one night in jail Thoreau spoke at the Concord Lyceum on "The Relation of the Individual to the State." He gave the lecture a second time. Elizabeth Peabody wanted to publish it, and he let her do so. But after that it was lost for two decades, after which it was republished in "A Yankee in Canada." For three decades more it slumbered, until Count Leo Tolstoy ran across it, and wrote to the North American Review. He asked the Americans why they ignored Thoreau, and paid so much attention to what the monied people and the military had to say.

The English professors in all the great universities, and even in the little universities and the high schools, know Emerson. But the revolutionaries in the Third World, and the young people all around the world, know Thoreau. One must wonder whether Goethe's Faust or Milton's Paradise Lost, both great tomes, had had any more influence than Thoreau's Gettysburg-address-like Civil Disobedience. He didn't want to

support slavery; and he didn't want to support the Mexican War; and as a matter of fact he didn't want to be taxed for the support of the minister, who was then paid from the public purse. He was as much in favor of separation of church and state as Thomas Jefferson was; and I believe he was basically as religious as Jefferson.

I speak of his essay on Civil Disobedience; but of course his whole social and political philosophy, so prevalent in so much of his writing, was only epitomized in that essay, which was the address that Elizabeth Peabody published.

I have given you too much for an introduction. Let me leave out the main body of my address, and be somewhat more brief in my conclusion. So how shall I illustrate his world-wide influence - that is his ethical, social, political influence? Most of what I have to say is not new; I am just stepping on the pedal a little harder. I want to mention eight or nine persons or parties whom Thoreau influenced, and through whom, Thoreau has undoubtedly influenced civilization itself at least as much as his so-called mentor, Ralph Waldo Emerson. Who are his spiritual descendants?

Henry Seidel Canby said in 1939 that the first recognition of Thoreau's "modest but certain place in the world's literature was in England where the nascent British Labor Party used Walden as a pocket piece and travelling Bible of its faith. The Fabians were a group organized in England in 1884, dedicated to spreading socialism by peaceful means. They found great inspiration in Thoreau. Robert Blatchford's famous book, "Merrie England," which was published in 1895, and sold two million copies, was much influenced by Thoreau. It was the first Labor Party best-seller.

I have mentioned Tolstoy already. He acknowledged a true kinship with Thoreau. I have seen in an old cathedral in Leningrad - some of you must have seen it as well - which is now the museum of religion and atheism - a painting of Tolstoy burning in hell. That is what czarist Russia and the orthodox church thought would happen to him. He became a great free spirit - I have seen also his summer place at Lake Balaton in Hungary. His cult of the simple life, of non-violence and non-cooperation with evil, were thoroughly Thoreauian. His remarkable work entitled "War and Peace" many regard as the greatest novel ever written. Many of his stories could have been written by Thoreau.

Who has been the greatest man of this century? Many would say Mahatma Gandhi. Gandhi, from India, was studying law at Oxford University when he began to read Thoreau. He read him avidly. He went from Oxford to South Africa where he published a newspaper for Indian workers living there. In 1907 he printed "Civil Disobedience" in that newspaper; and then he published it as a tract. He told an American journalist that he took the name of his movement from Thoreau's very nearly forgotten essay. As you know, he returned to India in 1915, and worked for 32 years, in prison and out of prison, for India's freedom, which he finally achieved, without any bloodshed, from the then greatest empire in the world. He was assassinated the year after liberation was obtained. In the great Gandhi Museum in New Delhi I searched for any references that I could find to the United States. I found only two: one was a medallion presented

to Gandhi by John Haynes Holmes of New York City, who more than anyone else introduced Gandhi to the American public; and the other was a letter from Gandhi to Franklin D. Roosevelt, protesting the 2nd World War, but also saying that he (Gandhi) owed more than he could ever repay to two Americans, Thoreau and Emerson. And Thoreau was not second in importance.

Toyohiko Kagawa was born in Japan in 1888 of wealthy parents. Later he became a poet and a reformer. He humbled himself, and befriended the poor. His voice and his pen became among the most powerful in his country in the 1920's and 30's. He was an independent person, but his name was behind every progressive movement in Japan. Shortly before the 2nd World War he came to the United States, and Boston was on his itinerary. My friend, Carl Kopf, of the Mount Vernon Church in Boston, and I, and others, were assigned to take care of him. He fulfilled a very heavy program for us among the churches; and then we asked him what we could do for him. His reply was: "Just one thing: take me out to see Walden Pond, and the site of Thoreau's hut - I have always hoped to see them someday." A few years later we heard that he was in jail, for his pacifism and his protest against the war.

On April 9, 1940 Germany invaded Denmark at several points. Suffice it to say that from that day "Civil Disobedience" helped the Danish resistance movement, as it helped many others, under comparable circumstances. In the McCarthy era in this country Senator Joe McCarthy of Wisconsin had "Civil Disobedience" removed from many library shelves, and from whatever libraries the United States Information Service had established in various cities throughout the world. That little piece of literature, indigenous to this town, was that dangerous.

Who will history say was America's greatest 20th century person, Woodrow Wilson, or Franklin Roosevelt, or Eleanor Roosevelt, or Albert Einstein, or General George Marshall, or Robert Frost, or Martin Luther King? Perhaps the last named. Let me quote from King's book, "A Stride Toward Freedom;" "I began to think about Thoreau's essay on Civil Disobedience. I remembered how as a college student I had been moved when I first read this work. I became convinced that what we were preparing to do in Montgomery was related to what Thoreau had (written). We were simply saying to the white community, 'We can no longer lend our cooperation to an evil system. Something began to say to me, 'He who passively accepts evil is as much involved in it as he who helps to perpetrate it. He who accepts evil without protesting against it is really cooperating with it.'"

I met Albert Schweitzer at his hospital in Lambarene. His idealism was of the first magnitude. He had great faith in the power of individualism and the power of love, and in passive resistance to evil. Our George Marshall, the minister in Boston, says that in spite of Schweitzer's admiration for men like Thoreau and Emerson and Parker, who "had called on the American experiment to strike out in new directions," he thought that their pattern was but "a later model of the European failure." They did not evoke an adequate following. I wonder if Archbishop Camera in Brazil feels the same way about the United States that George Marshall thinks Schweitzer did. He is another Thoreauvian in a distant land. He deserves both a cardinal's hat and a Nobel Peace

prize (the Pope has just been in his country, and photos of the Pope embracing the Archbishop were seen this week all around the world - the Pope has been there pleading for the cause of the poor); but because Archbishop Camera has been unable to cooperate with oppressive and corrupt governments, his life is always in danger, and he has not received either the red zucchetto, or the peace prize. I know his history least well, though I met him at a conference and have read several of his books. A great passion for him "has been that of finding a non-violent path to revolution in Latin America." He is described as "heir to Gandhi and Martin Luther King," and that means to Thoreau as well.

Finally, I should mention Bishop Desmond Tutu, secretary general of the South African Council of Churches, who is struggling for human rights and equal employment in South Africa, who couldn't get a visa to come to this country and Boston this last spring, and who is in jail today because he would not pay a fine, any more than Thoreau would pay a poll tax. He knows the Thoreau philosophy from his student days in England, and from South African history as well.

Thoreau put the individual above the state; and he put the natural law above the law of the state. Jefferson himself said, "That government governs best which governs least." I think that they were both wrong if they were predicting less government for the future. But they were right in insisting that government is to protect and serve the people, and even the individual.

Thoreau was a quite solitary, non-conformist, and social activist. He was what Walt Whitman called a natural man, a whole man, a great individual. He nurtured in his nature "the very dissidence of dissent." And he had a bone in his back that you "could not put your hand through." Margaret Fuller bemoaned the absence of men in her time, and wished that she were a man, only because then there would be at least one. Thoreau was such a one. And he has shared his integrity, his simplicity, his wisdom, his courage, with a whole breed of reformers the world around. It will be wonderful if 19 million blacks in South Africa can achieve freedom through civil disobedience, and without bloodshed, like the 400 million inhabitants of India 33 years ago. Let us praise God for the one night that Thoreau spent in jail in this village. It was worth so much more than the poll tax that he might have paid to Sam Staples.

June 2, 1854

#### THE 1980 ANNUAL MEETING.

The 1980 annual meeting of the Thoreau Society was held on Saturday, July 12, in the First Parish of Concord. Coffee was served at 9 a.m. by Mrs. Robert Needham. The business meeting, conducted by Rev. Dr. Dana McLean Greeley, opened at 10:15. The report of the secretary was accepted as printed in the Summer 1979 bulletin. The treasurer's report:

Balance on hand, June 14, 1979	\$ 5,341.35
<b>Receipts</b>	
Dues	\$ 2145.50
Life memberships	200.00
Back copies	25.50
Photographs	10.00
Royalties	97.44

Interest	395.00
Luncheon tickets	513.25
Gifts	<u>1056.50</u>
	4433.19
Expenses	
Postage	984.03
Printing	1141.65
Annual meeting	1051.55
Travel	836.56
Archives	90.00
Misc.	<u>119.53</u>
	4223.32
On hand, May 27, 1980	\$ 5551.22
Bernstein Fund	\$ 5000.00
Hoover Fund	10665.10
Smith Fund	10000.00

was accepted.

A report was presented by Anne McGrath on the Adams' Woods, 87 acres of land just south of Walden and Well Meadow, which is about to be sold. The Fund, in memory of Mr. Hoover, to aid the towns of Lincoln and Concord (the tract encompasses land in both towns) to buy it and preserve it from housing developers. Over half of the million dollar price has been raised. Members of the society who wish to aid the cause may send their tax-deductible gifts to the Adams Woods Project, Lincoln Conservation Commission, Town Hall, Lincoln Mass. 01773. Ira Hoover, one of the earliest members of the Thoreau Society, was for many years a mail carrier in Philadelphia. He left his residual estate, unencumbered, to the Thoreau Society. Among his favorite spots in Concord were the Andromeda Ponds on the Adams tract.

Mary Sherwood presented a report on repairs at Walden Pond. In 1957 the park commissioners cut down more than 100 trees on the slope above the Red Cross beach. The Thoreau Society sued and won an injunction against cutting any more trees and ordering the commissioners to replant the cut down trees "when they had the funds." Somehow the funds never became available and the site continued to deteriorate. Last fall, after Mrs. Sherwood protested, the state authorized funds and in April, she began plantings to restore the area. The whole area was fenced off and sowed to grass to cut the erosion and next fall more trees and shrubs will be planted, thus restoring the area after more than twenty years. Mrs. Sherwood then made a motion that was passed that the president of the society reactivate the Save Walden Committee to investigate possible solutions to the problems now facing the Walden Pond State Reservation. The incoming president will appoint that committee shortly.

Upon the recommendation of the executive committee, the Society adopted the following two resolutions:

Resolved, that this Annual Meeting of the Thoreau Society send an expression of its profound gratitude and affectionate regard to Esther Wheeler Anderson on this thirty-ninth anniversary of the founding of the Society, noting that she, and Professor Raymond Adams of Chapel Hill, North Carolina, Professor Frederick T. McGill of Concord, New Hampshire, and our secretary, Walter Harding, are the three surviving charter members.

We salute Mrs. Anderson for her Thoreauvian knowledge and her Thoreauvian spirit. We acknowledge her competence and love of nature, her valuable practice of keeping a journal, her exploration, on

horse-back or on foot, of Thoreau country, her wisdom and sensitivity with regard to trees, flowers, herbs, animals, and people, and her loyalty always to family and friends. We remember her annual arrangement for us of a bouquet of Concord wild flowers, and her wonderful lectures with slides, a sample of which her grandson, William, is giving us this year. We commend her for her management of her father's farm and her children's interests, and for what she has saved and been for posterity's sake.

To Raymond W. Adams:

We greet you at our fortieth meeting, the thirty-ninth anniversary of the founding of the Thoreau Society, of which you, and Esther Anderson, and Frederick T. McGill, and our secretary, Walter Harding, we believe, are the surviving charter members. We thank you again for your fourteen-year presidency, and for your editorial work; and we salute you for your distinguished and varied academic and literary career, as well as for your extraordinary knowledge, love and advocacy of Henry David Thoreau. Please accept our love for yourself and Charlotte.

The president, Dana Greeley, announced that he would introduce the following resolution at the 1981 annual meeting:

"Whereas the Thoreau Society and the Thoreau Lyceum have such extensive common interests; and whereas, there is already such significant overlapping or interlocking of officers and membership of the two organizations; and

whereas, the responsibility for doing justice to Thoreau's name and life is not diminishing but increasing;

therefore, be it resolved that the next president and the secretary of this Society or the Executive Committee, appoint a small committee, and invite the Thoreau Society to appoint a similar committee, if it so chooses, to consider ways in which in the coming decade the two organizations could work more closely together, or even ultimately in unison with one another, for the strengthening of their joint purposes."

At the 1979 annual meeting the creation of a special bookplate for the Thoreau Society Archives was authorized and it was presented at this meeting by the artist, Leonard Darwin of Derry, New Hampshire. (See next page)

The Society expressed its appreciation with a round of applause for the artist. Members wishing to have a copy of this bookplate need send only a self-addressed stamped envelope to the secretary to obtain one.

The business meeting was followed by papers by Robert D. Richardson, Jr., ("A Perfect Piece of Stoicism") and Dana McLean Greeley ("Thoreau and His World-Wide Influence"), both of which will be included in the bulletin. After lunch the usual question and answer period was conducted. Billy Anderson showed his grandmother's slides of the Thoreau country. Thomas Blanding conducted a tour of historic houses. Robert Needham conducted a tour of Sleepy Hollow Cemetery. Marcia Moss displayed the Thoreau treasures of the Concord Free Public Library. The Thoreau-Alcott House was open, courtesy of the Dinsmores. In the late afternoon the Thoreau Lyceum sponsored a sherry party and a box supper. In the

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evening "Walden: A Unitarian Universalist Celebration" by Darrell Eubank, featuring readings, music, and dance, was presented at First Parish. The meeting closed with the out-going president, Dana McLean Greeley presenting the gavel to the incoming president, Anne McGrath.

On Sunday morning "A Thoreau Anniversary Service" was held at First Parish with Walter Harding preaching on "Thoreau and the Caterpillar Clergy," and with a special tribute to Rev. Roland D. Sawyer, the co-founder of the Thoreau Society.



June 13, 1854

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- Siegel, Daniel. "Thoreau - Hawthorne - Alcott: Thoreau's Manuscript Surveys of 'Wayside' and Orchard" in *EARLY AMERICAN AND EUROPEAN BOOKS: CATALOGUE TWENTY-SIX*. Weston, Mass.: M & S Rare Books, 1980. pp. i-iii.
- Thoreau, Henry David. *THE NATURAL HISTORY ESSAYS*. Edited by Robert Sattelmeyer. Salt Lake City: Peregrine Smith, 1980. 262pp. \$3.75. A much-needed paperback anthology of Thoreau's major nature essays including, for the first time outside the rare and limited edition of ten years ago, the text of his essay on "Huckleberries." With a thoughtful introduction by the editor.
- . *A WEEK ON THE CONCORD AND MERRIMACK RIVERS*. Edited by Carl Hovde, William Howarth and Elizabeth Witherell. Princeton: Princeton Univ. Press, 1980. 61pp. \$25. At last another new volume in the Princeton edition--the first accurate edition of *A WEEK*. The "Historical Introduction by Linck Johnson turns up many new details on the writing and publication history of the book. (Did you know for instance that Thoreau first thought of calling it "A Chit-chat with Nature"? That he inserted the Persius section only after Blake reminded him how good it had been in the *DIAL*? That "The mass of men lead lives of quiet desperation" was originally planned to appear in *A WEEK* rather than *WALDEN*? That Carlyle thought it a "not quite worthless book"?) The Textual Introduction and notes are, as to be expected, primarily minutia for the scholar, though even here we learn that Thoreau uses several sentences in *CAPE COD* that he had already used in *A WEEK*, or, more important, that the 1849 and 1868 editions differ at thousands of points, with even whole paragraphs appearing in one and not the other. Here, for the first time, we can see what all those differences were.
- Turner, Arlin. *NATHANIEL HAWTHORNE: A BIOGRAPHY*. New York: Oxford, 1980. 45pp. At last we have Turner's long-awaited biography of Hawthorne, the most comprehensive and detailed study of Hawthorne's life yet. If there are facts you want to know about Hawthorne's life, here they are. Turner is particularly good on the Hawthorne-Thoreau relationship, detailing closely their friendship during the years Hawthorne lived in Concord, Hawthorne's efforts when he was in England to extend Thoreau's fame, Thoreau's part in supplying ideas for Hawthorne's writings (though strangely he doesn't mention Thoreau as a model for Donatello in *MARBLE FAUN*), and finally Hawthorne's unfulfilled plans for writing a memorial sketch of Thoreau. The book as a whole also adds a good deal of useful background information for the period. All Thoreau scholars will want a copy for their shelves.
- Walker, Marianne. "Thoreau and the Art of Seeing." *CS*, 15 (Sp. 1980), 10-14.
- Weeks, Lewis Jr. "Thoreau's Contemporary Reputation: American and British Criticism." *TJQ*, 12 (Ap. 1980), 31-42.
- Wells, Daniel. *THE LITERARY INDEX TO AMERICAN MAGAZINES 1815-1865*. Metuchen: Scarecrow Press, 1980. Thoreau items listed, p. 156.
- Wetherbee, David K. *WEST OF WALDEN*. New Salem, Mass.: Hop Brook Community, 1980. 439pp. (Mimeo). A vast compendium of materials on the natural history of western Massachusetts interspersed with chapters on Thoreau's critchicrotches (!), pp. 119-122; Thoreau's butterflies and moths, 177-182; Thoreau's fishes, 186; Thoreau's amphibians, 188; Thoreau's reptiles, 190; Thoreau's birds, 199-207; Thoreau's mammals, 212-217; "Of the Autochthonous Thoreau: Flower Child," 241-242; and "Herbarium parvum poeticum gathered from Thoreau, 411-428, plus all sorts of indexes and commentaries.
- White, William M. "November 25, 1850" *TJQ*, 12 (Ap. 1980), 21. Poem in Thoreau's words.
- . "December 19, 1851" *TJQ*, 12 (Apr. 1980), 23. Poem in Thoreau's words.
- Yamamoto, Midori. "Thoreau's A WEEK ON THE CONCORD AND MERRIMACK RIVERS: Structural Thematic Unity" *AMERICAN REV.* (Tokyo Univ.), 14 (Mar. 1980), 112-140, 211-214. Text in Japanese.
- We are indebted to the following for information sent in for this bulletin: M. Amos, H. Birdsall, W. Bottorff, M. Campbell, W. Cummings, F. Dedmond, R. deMiller, J. Donovan, R. Dunbar, R. Epler, V. Halbert, G. Hannon, L. Harding, G. Hasenauer, E. Johnson, J. Johnston, R. Jones, R. Jordan, K. Kasegawa, G. Kerfoot, L. Kleinfeld, W. Konkle, L. Matheson, A. McGrath, W. McInnis, J. Moldenhower, R. Needham, P. Oehser, F. Ogmundson, M. Quiros-Lugo, G. Ryan, B. St. Armand, A. Seaburg, R. Sprague, E. Teale, J. Vickers, and P. Williams. Please keep

the secretary informed of items he has missed and new ones as they appear.

June 16, 1854

CAN YOU HELP?

The editors of the new edition of Thoreau at Princeton University are having difficulty in identifying the following allusions and quotations in Thoreau's writing. Can any of you help?

1. What is the "Criminal Calendar" Thoreau mentions seeing?

2. Thoreau speaks of Canterbury Street, Four Corners and Five Points. Five Points was a notorious section of New York City, but what were the other two?

3. In speaking of Cromwell, Thoreau quotes, "He was a strong man," as John Maid-stone said, "in the dark perils of war; in the high places of the field, hope shone in him like a pillar of fire, when it had gone out in the others."

4. "Standing upon the margent of the main,/ Whilst the high boiling tide came tumbling in, &c/ . . . /Soon could my said imagination find/ A parallel to this half world of flood,/ An ocean by my walls of earth confined,/ And rivers in the channels of my blood;/ Discovering man, unhappy man, to be/ Of this great frame Heaven's epitome."

5. When Thoreau speaks of "like the storks in the picture," what picture is he thinking of?

6. Styria or Cayster. Where were they?

7. A court case involving Spaulding versus Cummings.

8. Thoreau speaks of looking at the papers of an old Justice of Peace. Who was it?

9. And of "day book no 4 of an old trader long since dead." Who was it?

10. "the strong will & endeavor"

11. Piper--a kind of grass.

12. "an 'unlucky castle now' say the sons of Erin."

13. "Poor John Frost." Who was he?

14. Who was Richardson who got the trees from Cato the Ginea negro?

15. "No war nor battle's sound."

16. A man named Raish or Parish who accompanied Thoreau on a journey in the Maine Woods.

If you can identify any of these, please inform Elizabeth Witherell, Thoreau Edition, Firestone Library, Princeton University, Princeton, N.J. 08540.

June 16, 1854

NOTES AND QUERIES

Edward Hayes & Associates (269 Cedar Ave., Manasquan, N.J.) is another of the multitude now selling T-shirts with Thoreau's portrait. While Historical Products (Box 220, Cambridge, Mass.) say that their most popular T-shirts are, in this order: Sherlock Holmes, Beethoven, Einstein, Virginia Woolf, Nietzsche, Freud, Bach, Shakespeare, and then Thoreau.

M. Merrifield of Philmont, N.Y. has recently be-

come a life member of the Thoreau Society. Life membership is one hundred dollars.

The Association for the preservation of Cape Cod (Box 636, Orleans, Mass.) has issued a 1980 calendar of quotations from Thoreau on the Cape.

While a Ramada Inn has been planned for some time on the corner of Rts. 2 and 126 near Walden, there is now talk of it being replaced by an office building.

Marcia Moss, archivist for both the Concord Free Public Library and the Thoreau Society was recently presented with a silver bowl by the historical institutions of Concord in recognition of her services to the community.

The Thoreau Society has recently received an unrestricted gift of \$10,000 from the estate of Blanche R. (Mrs. Roger) Smith of Lewiston, Penna.

Goodspeed's, in Boston, is offering a two-page manuscript from "Life without Principle" for \$2000. The Current Co. of Bristol, R.I., is offering Thoreau's presentation copy of A WEEK to Barzillai Frost for \$3500; Sophia Foord's autographed copy of A WEEK for \$2500; a copy of A WEEK with Thoreau's corrections written in, for \$1850; a collection of 41 different editions of WALDEN for \$2325; and Horace Scudder's copy of the first of EXCURSIONS for \$500.

Our bulletin is now indexed regularly in the American Humanities Index as well as the Modern Language Association annual bibliography.

A clipping in the BOSTON EVENING TRANSCRIPT for Aug. 6, 1904, reads, "Thoreau's hut or shanty is not standing. It was moved a number of years ago to the old Brooks Clarke Farm, where Mr. Emerson and others made a yearly pilgrimage to spend the day. Subsequently a Mr. Sullivan bought the place and added the hut to the barn with some changes to enlarge the barn. Years later we owned the place and in rebuilding the barn came across the old hand-hewn timbers and boards. We saved the timbers hoping some day to reproduce the hut, but the farm has since passed from me, but I have several of the timbers. I have been told by one of Concord, now deceased, that Thoreau called it 'hut,' others say it was a shanty. If the inquirer is interested to ever see the timbers, such as I have, I shall be very glad to show them at any time he may be in Concord. D.E.W." Can anyone identify D.E.W. or know where his timbers are now?

According to a recent newspaper clipping, a Buddhist monk, Mamoru Kato, a Japanese, walks out to Walden from Boston (20 Miles) each day to worship at Thoreau's cabin site.

The Thinking Cap Co. (11609 Pico Blvd., Los Angeles, Cal. 90064) sells a "Thoreau Thinking Cap."

George Hendrick of the University of Illinois has discovered among the Samuel Arthur Jones papers there a new, much clearer print of the Dunshee Ambrotype of Thoreau than hitherto known.

The Folio Society of England (similar to our Limited Editions Club) is to issue a special limited edition of Thoreau's Walden this fall with wood engravings by Michael Renton and an introduction by Colin Ward. While such editions are not generally available to non-Folio Society members, a special arrangement has been made whereby Thoreau Society Members may order copies at the regular price of \$16.75. Checks for this amount, made out to The Thoreau Society, must be in your secretary's

hands by October 15, 1980. Since the books must then be ordered from England, it may be several months before they are delivered.

According to a recent poll in the NEW YORK TIMES (May 11, 1980), among the paperback editions of the "literary classics," WALDEN is outsold only by Shakespeare, the Bronte Sisters, Jane Austen, Mark Twain and Melville.

Necrology. Gertrude Rideout of Concord, Mass., a long-time member of the society. W. E. Richartz von-Bebenburg, German translator of Thoreau.

A note in the BOSTON GLOBE for June 3, 1980 that the male participant in a live sex show in Kittery, Maine, introduced himself as Henry David Thoreau resulted in more clippings being sent to your secretary than any other news item in recent years.

In response to our recent inquiry about the citron melons that Thoreau planted, Thomas McGrath of Concord replied that they were the source of the citron used in fruit cakes and Fred Ogmundson of Danbury, N.H. responded with seeds from the current Shumway Seed Co. catalog which your secretary is experimenting with in his garden this summer.

The new gourmet restaurant at the Colonial Inn in Concord is called "Thoreau's." Do they serve roast woodchuck?

The duck pond next to the Unitarian Church in Paramus, N.J., has been officially named Walden Pond. And Reston, the planned community in Virginia has named one of its lakes Lake Thoreau.

In Palo Alto, Cal., Emerson Avenue now has a sign which reads "Not a Thoreau Street."

Oxford University Pr-ss of India is planning to issue an edition of WALDEN specially annotated for the use of Indian students. It is to be edited by Ramesh K. Srivastava of Guru Nanak Dev University in Amritsar.

According to Eric Redman, in THE DANCE OF LEGISLATION (New York, 1973, p. 206), in a senate hearing Senator Warren Magnuson of Washington said, "We can't all go live at Walden Pond. Even Walden only lived there for two years."

Milton Detterline of St. Peters, Pa. runs an agency named "Walden III: Creative Consultants."



Aug. 15, 1854

THOREAU AND WALDEN, EBENEZER COOKE AND MALDEN: JOHN BARTH'S RIBALD ALLUSION by William K. Bottorff, The University of Toledo

In Walden Thoreau rediscovers or reasserts his lost innocence; his atonement is personally achieved through deliberate and genuine effort. And he has little patience with those who believe they can gain similar results more easily, "instead of going to the pond" (The Variorum Walden, ed. Walter Harding / New York: Twayne, 1962/7, p. 165). One phrase Thoreau employs involves the figure of piping in the Pond's water, through which the slothful hope "to earn their Walden by the turning of a cock . . ." (p. 165).

A century later, obliged to describe a world become absurd and vulgar, John Barth reverses Thoreau's values in The Sot-Weed Factor (New York: Doubleday, 1960). Barth inverts the situation while alluding to it in the same terms, just as he turns upside down Walden's "W" to make Malden's "M."

In Part III, "Malden Earned," Chapter 21, "The Poet Earns His Estate," we learn that Joan Toast now legally owns Malden, and that for the estate to pass to her husband their marriage must be consummated. As one of the characters puts it, Ebenezer Cooke, "Poet and Virgin," though Joan is syphilitic in extremis, "must swive her for's estate!" (p. 788).

"I little care now for my legacy," Eben says, save that I must earn it. 'Tis atonement I crave: redemption for my sins . . ." (p. 788). But, his sister Anna protests, "Thou'rt the very spirit of Innocence" (p. 788). "That is the crime I stand indicted for," Eben replies, "the crime of innocence, whereof the Knowledged must bear the burthen. There's the true Original Sin our souls are born in; not that Adam learned, but that he had to learn--in short, that he was innocent" (p. 788).

Thus Barth, in his ribald (and very un-Thoreauvian) style, turns Walden topsy-turvy and insists that a modern man must indeed earn his Malden "by the turning of a cock!"; he must become "Knowledged," for "Innocence" is a "crime." The allusion to Walden is a repudiation of the ideal state; the modern anti-hero has to learn to live vulgarly in Barth's absurd world, the real estate of humankind.



Aug. 15, 1854

REPORT OF THE WALKING SOCIETY - Mary R. Fenn

Nonesuch Pond has such an intriguing name that one wonders whether there really is such a place. Yes, there actually is, in Natick near the town bounds of Weston, Wayland, and Wellesley. Furthermore, Thoreau and Channing took a trip to see the Pond, (November 7, 1851), and especially the great Indian Rock on its shore. Thoreau was so impressed with it that he drew a little sketch of the rock in his journal with a smaller rock leaning against it.

The Walking Society, this time by car, followed a map by way of several back roads to the Rivers School which is located on the edge of the pond. There was no sign of a large rock, so we drove around the end of the pond where we saw a stand of tall pines, but again our search was fruitless. We persisted however, and approached the pond from the opposite side, and drove right to the rock. It was impressive by its size, and sure enough had a smaller rock leaning against it just as the sketch showed.

Thoreau and Channing also visited Dudley Pond, not far from there (November 4, 1851). The Walking Society discovered that it was almost two ponds with a high peninsula nearly bisecting it. The high shores were covered with pines, and inspite of the many small houses packed together one could well imagine that in Thoreau's day it was a pretty spot. As we made our expedition on New Years Day to "improve the occasion" as Thoreau would say, we did not see the sparkles on the water as he and Channing saw, for the pond was frozen solid.

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All back publications of the Thoreau Society that are still in print may be ordered from the Thoreau Lyceum, 156 Belknap St., Concord, Mass. 01742

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